

timent that is most needed. Ephemeral interest alone is little more than mischievous.

Then, the family probably suffers more from its inadequate or improper use than from any, if not all, the evils that assail its structure. The substitution of the club, the saloon, the shop, the society, the school, and even the church for the home, and the consequent neglect of the home, create the greatest and the most subtle danger to the home. If the home is not encouraged to do its own work, it will lose its ability to work and fall an easy prey to the specious plea for other agencies to take its place.

But reform must begin, not where the evils are the worst, but where the greatest recuperative forces are to be found. By her professed position at the head of social life, it therefore becomes the duty of the church, and, next to the church, of the school, to refuse to provide substitutes for the work of the home, until reasonable efforts are made to get the home to attend to its own divinely appointed work. Many churches are doing the home a great injury by the thoughtless way in which they concentrate their efforts in behalf of the home upon measures to make up for the deficiencies in home training by various means of a public nature, while they do not give any corresponding attention to the quickening of the home itself. Happily, in no year of our League have so many evidences of a growing sense of the need of more work thru the home come to us as in the past year. The clergy are increasingly alive to this need, and have called for aid more frequently than in former years.

Sisters' Society C. E.

From the President

Dear Workers and Friends of S. S. C. E.: We have left Columbiana for a few days to be at North Georgetown where we had a meeting Sunday night, April 30th. The congregation here are a most warm hearted people, but we are sorry that of late their zeal has not extended to the Sisters' Society of Christian Endeavor, or which had come to a stand still. We are glad, however, to find many who are willing to start to push the work again. While at Summit Mills, Pa., we saw the workings of a hand power cream separator. When brought to full speed it was quite an easy matter to keep the wheel turning, but while waiting for the second lot of milk the machine was allowed to come to a stand-still, and the labor required to start the machinery again was ten fold more than what would have kept it running all the while. It is far more difficult to reorganize, to start the work of the S. S. C. E. afresh, than to keep it continually going, even in the busiest season of the year. Since an S. S. C. E. organization properly belongs to every church may the presidents of our new societies learn the lesson right in the beginning and may the president of each and every society purpose in her heart never to let it die down while she is at the head.

So much depends upon the energy and faithfulness of the president. If it is not practical to keep up the regular work meetings during the farmers' busiest months of the summer, don't fail to hold your open meetings once or twice a month. Difficulties and discouragements will come in the way but these if overcome thru Christ only serve to strengthen your work. Since the S. S. C. E. is a part of God's work, they must be expected, but allowed only to inspire us to greater efforts instead of hindering the work.

These interruptions and "giving up" effect the S. S. C. E. as a whole quite the same as when the earnest hearted Christian at an unguarded moment yields to temptation, speaks the hasty word, then lacks the moral courage to ask pardon, therefore cannot have the faith to receive forgiveness from God, which calls a halt in the spiritual progress of that soul and nothing can ever make up for the loss suffered while thus out of touch with God. Nothing can make up for the lost time and opportunity of the Societies when they cease, if but for a month, to breathe the pure air of activity.

Since the ultimate object of our organization is to win more souls for Christ, and since opportunity is God's voice bidding us *do*, is not the president of each local society as responsible for the continuation of their regular meetings as their pastor is to fulfill his regular appointments?

VIANNA DETWILER.

North Georgetown, O.

Our Young People

THE GIFT OF POWER—Acts 1:1-8

Topic for May 21.

There has been during the past few years a great revival of interest on the part of Christians in the teaching of the word concerning the Holy Spirit. This is the age of the Spirit yet may live as if before it. They believe in a general, vague way in the third person of the Trinity as sort of an influence proceeding from God which they refer to as "it" but they have not come to know "Him" who was to be the paraclete—the stand-by—the comforter of every believer. They have not learned the difference between being born of the Spirit and baptized in the Spirit. They are in short in the condition of the disciples before Pentecost. They had received the Spirit in a measure for Christ had breathed on them saying "Receive ye the Holy Ghost." John 20:22, but while he was *with* them he was yet to be in *them*. John 14:17. Therefore they were commanded to tarry in Jerusalem until they should be endued with power from on high. This is the weak point in many a Christian experience. There has not been the tarrying in the upper room alone with God until there is harmony with his will. We take too little time for the greatest things of life, the spiritual things which only are eternal. If we will earnestly search the scriptures on this topic we shall find revelations of possibilities before us of which perhaps we have never thought. All the following scriptures should be dwelt upon until they are understood.

THE GIFT OF POWER

I. We receive Christ by faith, John 3:16, and become members of his body the church, Eph. 1:22, 23, by baptism, I Cor. 12:13; Gal. 3:27. Once for all, Eph. 4:5. After this there may be repeated cleansing, I John 1:9, and our standing is maintained by faith, II Cor. 1:24.

II. These are also the steps for the receiving of

the Spirit. 1. All believers have the Spirit, John 3:5; II Cor. 13:5; I Cor. 3:16. 2. Yet there is a definite baptism of the Spirit. Compare the example of Christ Mt. 1:18, and Mt. 3:16, with that of the disciples John 20:22, and Acts 1:5. See also Acts 19:3; 8:15, 16; 10:44. 3. This is not always at conversion, Gal. 4:6; Acts 8:14, 17; Acts 9:8-17.

III. How to receive the Spirit. 1. By faith, Gal. 3:2 and 14. The form is baptism, Acts 1:5. 2. Bid him come, Luke 11:13. 3. Surrender fully, Acts 5:32.

IV. There may be repeated in-fillings. Compare Acts 2:4, 4:8, 31.

V. Three stages in experience. 1. Born of the Spirit, John 3:5. 2. Life springing up, John 4:14. 3. Life out-flowing, John 7:38, 39.

VI. Results of being filled with the Spirit. 1. The fruit of the Spirit, Gal. 5:22. 2. Fellowship of the Spirit, Acts 9:31, and 5:32, John 15:29. 3. Guidance, John 16:13; Acts 8:29, 16:6, 13:2, etc. 4. He reveals Christ, John 16:14. 5. He gives power, Acts 1:8.

VII. A command for all, Eph. 4:18, based on a promise to all, Acts 2:38, 39.

HOW POWER MAY BE LOST

1. By lack of separation from the world, Judges 16:19. Compare Num. 6:2-5.

2. By sin, I Sam. 11:6.

3. Self-indulgence, Gal. 5:17; I Cor. 9:27; Eph. 5:18.

4. Greed for money, I Tim. 6:10.

5. Pride, I Pet. 5:5; II Cor. 12:7; Num. 20:10-12.

6. Neglect of prayer, Matt. 26:41.

7. Neglect of the word, John 15:7.

TOPICS FOR THOUGHT AND DISCUSSION

1. To whom is power promised?

2. For what work is the Holy Spirit given?

3. What special work and promise go together?

Acts 28:19, 20.

4. What are the conditions of power?

5. Why are so many Christians so powerless?

6. How may our society have more power?

7. How may we know if we have obeyed the conditions of power?

TO THE LEADER

More references are given than you can use in an hour. You must choose those which you can use best. Perhaps you can give several topics with their references to some one who can discuss them rapidly. The scriptures should be commented upon so that the thought will not be lost. Perhaps you can have more than an hour for the meeting. The subject is so great and so important that if ever you studied you should do it now. Pray much for the meeting.

C. F. YODER.

OUR YOUNG PEOPLE

RUBY C. TELLER

Some people believe "there should be no religion for youth, but instead only poetry and philosophy; and no poetry except such as is the inspiration of wine and mirth and love, and no philosophy that does not nod excuse for follies which cannot outlive a season. God is too awful, and religion is too solemn," they say. "Enjoy yourself while you are young, for the summer of life is very brief, and you will never live it over again."

How much wiser is that counsel, "Remember now thy Creator in the days of thy youth." It is impossible to learn of a Savior too young in life, nor can we give our hearts to God too early. If the young would only be sober-minded and take Jesus as their King! In every heart is a kingdom, in every breast battles must be fought between the right and